



The South India CHURCHMAN

The Magazine of the Church of South India

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Bisop Lesslie Newbegin 85 years Young!



Moderator (CSI) Vaant P. Dandin presenting Festschrift to Bishop Lesslie Newbegin. The book, **Many Voices in Christian Mission**, was brought out by the Christian Literature Society. Moderator (CNI) Anand Chandu Lal is seen seated in the middle.

CONTENTS

	Page
The Leadership of Jesus and our Own	1
Vision for Mission	2
85th Birthday Tribute to Bishop Lesslie Newbigin.. ..	3
World Summit on Social Development	4
Dynamics of Inter-relationship between Christian Mission and Ministry	7
50th Anniversary of the end of the Second World War in Europe	12
Ancient Jerusalem Temple Replica Unearthed	16

Opinions expressed by contributors do not commit the C.I.

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JUNE 1995

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25 Year Ago!!

The church is the continuing evidence of that fact and therefore it also forms an essential part of the context of our preaching. Both the preacher, and the hearer belong to the church's life. There is no evangelism without the church, for ours is a corporate witness or no witness at all....In our evangelistic work we are not seeking to make people become what they are already. We are seeking simply to tell them what and who they are. The prodigal in the far country is a son away from home. He is no one else, he is nothing less.

—Churchman, 1957

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The Leadership of Jesus and Our Own

THE CRISIS

His Grace MOST REV. GEORGE LEONARD CAREY

THE ARCHBISHOP OF CANTERBURY

Context of Reading: Mark 0:35-45

There are four things to notice:

1. The high point of St. Mark's Gospel is at Caesarea Philippi when Peter declares Jesus to be the Christ. The leader then knows what he must do—he goes to Jerusalem and he is ahead of his disciples.

In contrast to the previous study the leader is alone.

2. He is also remote from his followers who cringe in fear—at this point he does not 'comfort' them but communicates the prophetic future.
3. The prophetic future 'no hold barred.'
4. He indicates that the leader must be prepared for ridicule and even exaltation—but he still goes on.

There are points for us to reflect upon:-

How do we as Bishops cope with being single-minded in what we know we must do? Are we prepared to be not only up-front, but out-front?

This is the last address given by the Archbishop at the Bishops' retreat held at Madras.

How good are we proclaiming the prophetic 'no holds barred' truth to our people, who look for comfort and not disturbance?

How do we handle ridicule, and character assassination if not physical execution?

Then James and Jan, the sons of Zebedee, came to Jesus. 'Teacher,' they said, 'there is something we want you to do for us.' 'What do you want me to do for you?' Jesus asked them. They answered: 'When you sit on your throne in the glorious kingdom, we want you to let us sit with you, one at your right and one at your left.' Jesus said to them: 'You don't know what you are asking for. Can you drink the cup that I must drink? Can you be baptised in the way I must be baptised?' 'We can,' they answered. Jesus said to them: 'You will indeed drink the cup I must drink and be baptised in the way I must be baptised. But I do not have the right to choose who will sit at my right and my left. It is God who will give these places to those for whom he has prepared them.'

This is the last address given by the Archbishop.

When the other ten disciples heard about this they became angry with James and John. So Jesus called them all together to him and said: 'You know that the men who are considered rulers of the people have power over them, and the leaders rule over them. This, however, is not the way it is among you. If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be the slave of all. For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people.'

What signs of leadership do we find in this reading?

1. We note that Jesus was approachable as a leader but not overcome by compliments.
2. He recognised the spirit of ambition in James and John.
3. He saw that they could pay the price of their discipleship (drink the cup and be baptised with Jesus' baptism) but that they were looking for a prestigious reward.
4. Jesus did not make promises (cf Churchill 'blood, sweat, tears').
5. To resolve the conflict between James and John and the other disciples he called them all together so everyone knew what was going on.
6. The true leader is the servant of others (this then can be developed by reference to St. John's Gospel equivalent of washing the disciples' feet).
7. The king who would suffer is dramatically portrayed by the triumphal entry into Jerusalem (Mark 11: 1-11).

The Scripture, too, raises questions about our own leadership.

1. There is the matter of our own approachability.
2. How do we deal with ambitious individuals; do we make them realise that discipleship is not about reward but about responsibility?
3. How do we realise the worth of others, without resorting to patronage?
4. How do we resolve conflict?
5. Do we regard our leadership in terms of service?

VISION FOR MISSION

REV. DR. IPE JOSEPH*

Text : Rev. 21 : 1-2

'Then I saw a new heaven and a new earth. The first heaven and the first earth disappeared, and the sea vanished. And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared and ready, like a bride dressed to meet her husband'.

This passage depicts the climax of John's vision. The old heaven and the old earth disappeared. The new heaven and the new earth emerged with glory like a bride dressed to meet her husband. The first heaven and the first earth were judged by the one who was sitting on the throne. The new heaven and earth were qualified through the following expressions :

The Holy City, the new Jerusalem came down out of heaven from God. It was prepared like a bride. It symbolised God's home with humankind. There will be no more tears. There will be no more death, no more cry or pain.

In the New Testament the term 'bride' is used to represent the Church and the 'bridegroom' Jesus Christ. Here we notice that it is not the Church but the City which took the place of the bride. It was a Holy City and also representative of the new heaven and the new earth. It symbolises the whole creation made holy and prepared by God.

The Church's mission is the transformation of God's creation, the oikoumene. It is this underlying theological affirmation that gave the vision about holistic understanding of mission. Today we are sharing that vision as an ecumenical community.

Now let us look at some of the fundamental statements made in the process of this understanding. Jesus Christ was God's gift to the world so that through his life, ministry, suffering, death and resurrection the world may be redeemed and reconciled to God the Creator. As Jesus' concern was for the total person and for all persons in the world, Church's concern also should be for the total human being and for all human beings. Such concern also includes all that is in the world - as human beings

constantly interact and are intricately a part of all God's creation — the vegetable kingdom, animals and the whole environment. The systems and structures play a leading role in shaping human behaviour, determining values, dominating human life and priorities and exercise control over decisions which affect human life. What is envisaged is a transformation of the systems and structures accordingly resulting in the transformation of human behaviour, values, priorities and decisions. It is also stated that in practical terms holistic mission means that the entire machinery of the Church structure and organisation, worship and liturgy, life and mission should be oriented towards serving the whole of God's creation. Social attention needs to be given to the poor and oppressed people who are struggling for justice and striving for peace.

Now let us return to the vision of John. God prepares the creation to be like a bride. If we are involved in God's mission it means participating in the preparation of this bride. As mentioned earlier the Church does not place herself in the position of the bride now. On the contrary she takes the lead of preparing the whole of God's creation, the oikoumene, to be the bride. She will be leading the process of bringing in God's companionship and presence meaningful to the whole creation. She will take the initiative of wiping away the tears from their eyes — the tears which were caused by helplessness, struggle, death and starvation. She will also work with God to remove the grief, cry and pain from the creation — the grief, the cry and the pain which are caused by the unjust structures.

We have the vision handed over to us. When will this vision become a reality? How will this vision become true? Who will make it possible to realise this vision? These are the questions which are encountering us. These are not the questions we are asking God but these are the questions God is asking us.

God in His eternal purpose has through the word of God revealed to us the final shape of things. Are we ready to accept that vision as our vision? If we accept it, it demands from us commitment to invest our brain, spirit, money and other resources towards the realisation of this vision.

85th Birthday Tribute To Bishop Lesslie Newbigin

MS. RUTH ANSTEY, *London*

Thursday, December 8 1994, was the 85th birthday of Bishop Lesslie Newbigin.

Most readers of the South India Churchman will know that Lesslie Newbigin was one of the very first group of men to be consecrated as a Bishop immediately after the inauguration of the Church of South India in 1947. He was also, I believe, the youngest.

His periods of service in India spanned the years 1936-74, though for a time during those years he was absent from India serving the International Missionary Council, later to be integrated with the World Council of Churches.

It was in tribute to his outstanding missionary service and to his scholarship that the Christian Literature Society, Madras, conceived the splendid idea of bringing together or specially commissioning a number of articles by friends and former colleagues of the Bishop, and publishing them as essays in his honour. The resulting book 'Many Voices in Christian Mission' was then presented to Bishop Newbigin at a special function arranged in London as a Festschrift, on December 8th itself. The Editors are the Rev. Dr. Dayanandan Francis and the Rev. Dr. Israel Selvanayagam, and Dr. Francis came to London himself especially for the presentation.

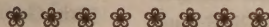
The function was held in the Mahatma Gandhi Hall of the Y.M.C.A. Indian Students' Hostel, with the cooperation of Mr. T. Thomas, General Secretary, I.S.H. and his staff.

By a remarkable pre-planned convergence of their overseas itineraries, both the Moderator of the C.S.I., Most Rev. Vasant P. Dandin, and the Moderator of the Church of North India, Most Rev. Anand Chandu Lal, were able to be present and pay tribute to Bishop and Mrs. Newbigin.

In addition to the two Moderators and Dr. Dayanandan Francis, other speakers were:- Mr. Martin Conway, President, Selly Oak Colleges, Birmingham, where Bishop Newbigin taught for several years after retiring from India; Mr. M.A.S. Dalal, Chairman, I.S.H. Management Committee; Dr. Eleanor Jackson, a researcher who has prepared a Bibliography of Bishop Newbigin's writings; Rev. Gordon Shaw; and Miss Ruth Anstey. A tribute from Rev. Andrew Wingate was read by Mr. B.K. Roy, I.S.H., while Mr. Rupert George and Rev. Cecil Hargreaves, led the gathering in prayer.

During the function, Bishop and Mrs. Newbigin were also presented with two beautiful Ponnadis. The Bishop, clearly touched by the warmth and unique character of the occasion, responded appreciatively. In lively and eloquent fashion he recalled some of his early days in India, his many friendships both within and outside C.S.I., and how service in India had contributed so greatly to his life and ministry.

As invitations could be sent only at short notice, there must have been many who would have wished to attend, but were unable to do so. Some former missionary colleagues were prevented by illness or distance. Those—Indian and British—who were there, will long value the privilege of attending this unique event.



World Summit On Social Development

REV. DR. J. RUSSELL CHANDRAN, *Bangalore*

Introduction

The U.N. summit on Social Development held at Copenhagen on March 6-12 deserves special attention by all concerned with justice. This was the first ever world summit on social development and has been described as the biggest in history. It has certainly been one of the most important events so far in the history of the UN. It was indeed laudable that the General Secretary of the UN, Dr. Boutros Boutros Ghali, took the initiative for this summit because of his concern for the removal of injustices. Soon after he became General Secretary he also raised the issues of the democratic functioning of the UN.

The Social Summit was planned as part of the celebration of the 50th anniversary of the founding of the UN. It is very appropriate that in the golden jubilee year the idealistic vision with which the UN was founded in 1945, with an affirmation of commitment to protect the human rights of all, is reaffirmed.

Concern for Human Rights

The charter of the UN has a preamble which says that the people of the United Nations are determined to demonstrate anew their faith in the fundamental rights of man, in the dignity and worth of the human person, in the equal rights of men and women. Article I of the charter describes the purpose of the Organization, among other things as the collective encouragement of 'respect human rights and for fundamental freedoms for all without distinctions as to race, sex, language or religion'. This commitment for universal human rights was further reaffirmed by the UN in a number of declarations adopted by the UN Assembly and rectified by most of the member nations. The Universal Declaration of Human Rights was adopted in 1948. This was followed by the Declaration on Elimination of all forms of Discrimination (1963), the International Covenant on Economic, Social and Cultural Rights (1966), the International Covenant on Civil and Political Rights (1966), the Declaration on the Elimination of all forms of Discrimination against Women (1979) and the Declaration on the Elimination of all forms of Intolerance and Discrimination based on Religion or Belief (1981). All the three generations of human rights, having the accents respectively on the political, economic and

survival rights are included in the UN declarations. The calling of the Social Summit was, therefore, in keeping with the spirit of the vision with which the UN was founded and developed.

The Objective of the Summit

The summit was called for the purpose of looking at the economic and social disparities among the community of nations as well as the injustices experienced by different sections of people within nations. It was expected that both the UN and the member nations participating in the summit would take appropriate steps for the removal of the injustices.

At the summit attention was focussed on some of the glaring injustices facing large sections of the global community such as poverty, illiteracy, unemployment and social degradation. The summit helped to highlight once again the gap between the rich and poor nations and also the gap between the rich and poor within the nations.

The Communique

The communique issued by the summit consists of a political declaration and a programme of action outlining the commitment of the countries to end poverty, unemployment and other social ills. The nations participating in the summit pledged themselves to pursue decisive national and international action plans to fight poverty, empower women, assist the poorest countries and to hold a special UN General Assembly session in 2000 A.D. to assess the overall outcome of the summit. The action plan for the realising of the goals of the summit suggests that the interested nations, developed as well as developing should pledge to allocate 20 per cent of official development assistance (ODA) and 20 per cent of the national budget respectively towards the social programme. It also includes a call to the UN to declare, during the 50th General Assembly session, the ten years from 1990 as the decade for the eradication of poverty.

The realities exposed

Whatever be the assessment of the accomplishment of the Copenhagen summit it did bring to light some of the realities facing the global community. Conspicuous

was the absence at the summit of President Clinton of USA, Prime Minister Mar of U.K. and President Boris Yeltsin of Russia. Obviously these leaders do not give high priority to the issue of the summit.

However, the summit did raise some important questions which are likely to have serious consequences for the future. For the first time some of the leaders of the developed world such as President Mitterand of France openly acknowledged that capitalism based on the free market followed the law of the jungle. The question was raised as to whether justice could be accomplished with the free functioning of the fluctuations of the stock market and the multi-national companies. Fidel Castro of Cuba, who endorsed the final declaration of the summit, made use of the opportunity to express his view against capitalism. He made a heated statement against the "neo-liberal doctrine" being imposed on the world since the fall of the Soviet Union. He called for better distribution of resources among the nations of the world.

One of the recommendations from the summit was that while it is the responsibility of each nation to take steps to remove the social evils of poverty, unemployment and degradation of life, richer nations should help the poorer nations to overcome the evils. It has, however, been pointed out that the final declaration failed to guarantee the funds needed for the poorer nations to implement the programmes suggested for social development.

The role of developed nations

One specific recommendation addressed to the richer nations was to cancel the debts owed by the poorest among the nations. In response to this recommendation the host country, Denmark announced that it would cancel the debts of Angola, Ghana, Nicaragua, Zimbabwe and Bolivia and cut in half the debt of Egypt. It is not clear, however, how many other nations would follow the example of Denmark which is after all a very small country. The willingness of the richer nations to offer assistance to the poorer nations has also been very limited. It was about two decades ago that the G-77 summit made a call to the developed nations to give 1% of their GNP to assist the development of the poorer nations. But till today none of the developed nations have shown willingness to give more than a small fraction of 1%. Even USA which has created the image of being the most generous country for aid programmes has never exceeded half of 1%. Without radical restructuring of the global economy the gap between the rich and poor nations can never be removed or reduced.

At the summit President Clinton's wife Hillary Clinton announced a contribution of US \$ 100 million to promote literacy among third world women with an objective of

increasing female literacy by at least 20%. The US Vice President Gore also stated that his country's well being was inextricably linked to the global economy and that helping to develop the economies of the developing nations would be beneficial to American economy. This is reflective of the policy of enlightened self-interest. He also announced his country's 'new partnership initiative' under which the United States Agency for International Aid (USAID) would channel 40% of its development assistance through non-governmental organizations (NGOs). This is intended to empower small business and entrepreneurs towards economic growth and to strengthen the role of NGOs in development programmes and to help nations to promote democracy at the local level.

The Biblical Vision

For reflecting on the Social Summit it is good to recall the concern for justice implied in the Biblical vision for a just order. The story of the feeding of the people of Israel with Manna from heaven in Exodus (Ex. 16:13-30) and the account of the impact of the coming of the Holy Spirit on the early Church (Acts 2:44-45) suggest a direction towards a socialistic sharing of the economic resources. The Jubilee year described in Lev. 25:8-17 and referred to as the year of the Lord's favour in Isaiah 61:2 and in Jesus' Nazareth Manifesto (Luke 4:19) called for a periodic correction of injustices and restoration of an egalitarian structure, once every fifty years. One interesting point of the Jubilee Year Vision was that all slavery was removed and debts were cancelled. In Deut. 15:4-5 it is categorically affirmed that there will never be any poor among the people if they obeyed the commandments of God. This makes it imperative for the people so to order their economic and social life that poverty and related injustices are eradicated. It was such Biblical vision of justice which inspired Walter Rauschenbusch the American theologian to say in 1913, several years before the Communist revolution of 1917, 'If the God of the Bible is to be trusted, then we can say that he is against capitalism.'

The vision of Isaiah 11 is that of all nations, big and small, powerful and weak, living together with no one feeling insecure or in fear of being hurt or harmed. This idealism was affirmed in the formation of the UN Assembly with all nations, big and small, having equal rights. But this was abandoned in the decision-making machinery of the Security Council with 15 members including five permanent members having veto power. This had serious consequences on the democratic functioning and decision-making in the UN. This structure needs to be corrected to make at the UN to represent the global community and the aspirations of all its sections.

Need for new structures

For effectively dealing with the evils which were the concern of the Social Summit a radical restructuring of the economic order both globally and within nations is imperative. The call for a New International Economic Order made more than two decades ago has received no positive response from the richer nations controlling the global economy. After the collapse of communist regimes in the west it has been assumed that only an economic order based on the free market is legitimate. There is no effective opposition to the capitalist order. What has happened is the adoption of the World Trade Organization (WTO) as the global body to promote and control the global economic structure. This is a logical development in response to the slogan 'Trade not aid'. However, the capitalist assumptions underlying this structure need to be critically reviewed and challenged. The injustices and exploitations implied in the capitalist order have to be exposed and efforts initiated for an alternate economic order. If communism had to be dismantled it is equally important that the capitalist structure is also dismantled or at least radically restructured. Without radical transformation of the capitalist order globally as well as within nations poverty and unemployment and other social ills cannot be effectively fought.

Lessons from the Summit for India

As one of the active participants at the Summit, India has to make serious efforts for implementing the goals of the summit, for overcoming poverty, unemployment and other social ills. We need seriously to plan for poverty eradication and not just poverty alleviation.

Under the leadership of Nehru, India started with a commitment to mixed economy and the objective of a socialist pattern of society. But slowly the emphasis on socialism and planning has given way to market oriented capitalist economy. The haves grab more economic and political power and the have-nots are left to fend for

themselves and be victims of exploitation and oppression. Wealth continues to flow from the poorer sectors to the richer. It is in this context we need to consider the goals of a socialist pattern.

In history different forms of socialist experiments had been proposed or tried, such as Utopian socialism, Fabian socialism, Guild socialism etc. But the experiment which became best known as challenge to the capitalist order was Communism. Even though most of the communist states have been dismantled and given way to multi-party democracy and market economy some of the achievements of communism in relation to full employment, and Government commitment for the basic needs of housing, education and health care for all, cannot be forgotten. They have to be revived as legitimate commitments for all governments.

In doing this it is important to recognize the right place of national planning, maintaining a proper balance or a dialectical relationship between freedom and control. The role of the government is to plan the wellbeing of all sections of the people who elected them to power. There should be responsible democratic participation of the people at all levels of decision-making for economic and social planning.

We have been talking about a human face for the implementation of the new economic policy of globalization and liberalization. The new Budget also speaks of certain programmes for the weaker sections. But these are little more than cosmetic changes paying mere lip service to the social goals. More radical restructuring is called for. Certain things should be given high priority in the restructuring of the economy. More imaginative and radical Land reform is needed to give wealth back to the families who had been deprived. The right to work should be recognized as a fundamental human right and programmes for full employment should be initiated. We also have to adopt a more rational wage policy to remove the unfair gap between the skilled and unskilled workers. Caste-based economic disabilities have to be identified and overcome. Development plans should be people oriented and not just wealth oriented.



Dynamics of Inter-relationship Between Christian Mission And Ministry

REV. DR. J.T.K. DANIEL, *Principal, Serampore College*

Introduction

Both mission and ministry discussed in this paper are of the church. It might be helpful to start with the biblical understanding of the church. The Greek word for the Church,—*ekklesia* used in the New Testament, means a congregation called out of the world by God to be distinguished by their lifestyle and witness for their Lord and Saviour Jesus Christ in the world. In the biblical understanding the Church is chosen and loved by God the Father, purchased and purified by the precious blood of Jesus Christ the Son and guarded by the Holy Spirit—recruited overseers (1 Thes. 1:4 and Acts 20:28). Peter claims this called out community is 'chosen and destined by God the Father, sanctified by the Spirit for obedience to Jesus Christ and for sprinkling with his blood' (1 Peter 1:2). The Triune God of the Bible has definite purpose in calling the people of God in the present world. The temptation for the people of God is two-fold; viz., either to withdraw from the world or to conform to the world. Both these are false tracks as far as Christian mission is concerned since they would only lead to either total isolation with little point of contact with the world or compromise with a loss of the sense of mission. The multi-faceted relationship of the church to the world is portrayed in the high-priestly prayer of our Lord that his followers would be in the world and not of the world and that they would be hated by the world but were nevertheless sent into the world (John 17:11,14 and 18). In the Pauline writings it is clear that an individual as well as the community called of God have to make their commitment to the purpose for which they were called (Galatians 2:20 and Titus 2:11). In other words, the claim of the gospel is not to be taken excessively individualistic. In fact, according to Paul's first letter, the church is a chosen race, a royal priesthood, a holy nation, God's own people called out of darkness into God's marvellous light (1 Peter 2:9). The Acts of the Apostles is an account of the early church which is *per se* the history of missions with a possible exception of chapter 15. But then, this particular chapter deals with a crucial missiological issue, recording the momentous decision of the church to permit the gentiles into the church as first-class citizens. In Christ Jesus the dividing wall of enmity which existed between the Jews and the gentiles has been removed and a single new (reconciled) humanity has been created in the church

(Ephesians 2:14f). The good news therefore includes God's purpose to create for himself through Christ a new, redeemed, united and international people of his own. The church is the fruit of the mission, and the mission is non-existent without the church.

Out of the 140 occurrences of the word *ekklesia* in the New Testament, it refers to the local church in more than ninety times, underscoring the significance of the local Church.¹ In other words, the Church can be an international community if and only if it is also truly local and contextual. The early church amidst many challenges has grown in strength since the cutting edge of the mission was sharp. They were in the world but were conscious not to be of the world. Repentance and faith in the Lord Jesus Christ have to be witnessed to in accepting the sacrament of baptism and it gives a forecast of the forgiveness of sins and participation in the new life of the Spirit (Acts 2:38,f; 1 Corinthians 12:13). The people of God were distinguished by the eternal virtues such as their work of *faith*, labour of *love*, and steadfastness of *hope* in Jesus Christ (1 Thessalonians 1:3; 1 Corinthians 13:13). Unity, maturity, purity and charity are some of the authentic signs of the people of God (Ephesians 4). They are imparted in the life and work of every member of the church even as they respond positively to these gospel demands in their context. With these values the church's ministry for those within as well as for those outside the church can be meaningfully done. It is quite in order that the Christian mission and ministry are indissolubly and inextricably bound together and they cannot be divorced. The church from her inception is both the fruit and the agent of the gospel. The church also embodies the gospel, giving a visible reality for the world. The church's mission and ministry spread and grow in strength as long as they mutually support each other. Any attempt to separate them will make the gospel lack credibility and the church lack effectiveness.

Inter-relationship between Mission and Ministry

The mission of the church has many dimensions. In this paper we define mission as all that the church does in terms of outreach ministry to the people who do not

belong to the church even as we follow the concern of our Lord who says, 'Other sheep I have which are not of this fold.....' (John 10:16). The Christian mission is ex-centric. The Christian ministry may be defined as all that the church does for those who are already members of a church. It might be difficult sometimes to make a distinction between the mission and ministry of the church. The church has no separate existence from its mission or vice versa. In the order of call to ministry we further notice that there are some to be apostles, some prophets, some evangelists, and some pastors and teachers (Ephesians 4:11). Of these the first two orders are already complete with the ministry of our Lord and with the establishment of the canon of the New Testament. Evangelists who precede the pastors and teacher in the order are not taken seriously by many churches. The role of the evangelist in the mission of the church is important and the present day theological education has not really met this crying need of our churches. In the want of proper training for evangelists all sorts of problems the churches are saddled with and the mission undertaken by many of the so called evangelists is counter-productive. It is essential, therefore, to look into the intimate relationship between the mission and ministry in the New Testament.

In the life of St. Paul what he accomplished in spreading the gospel of Christ in the places where Christ was not named is described as 'the priestly service of the gospel of God' (Romans 15:16) by this self-sacrificing minister of the body of Christ (Colossians 1:24f). In the letter to the Hebrews Jesus Christ is confessed both as *the apostle* and *the high priest* simultaneously. Even the sacrament of Holy Communion is described as an act of proclamation of the death of Jesus Christ for our sins until His final coming (1 Corinthians 11:26). Our Lord said that 'upon this rock I shall build my church' only when Peter made the unique confession at Caesarea. Philippi on Jesus as the Christ, the son of the living God. Commitment to such faith is a basic requirement for any mission to be carried out in the name and for the sake of the church. The church is the divinely ordered body of which the Head is Christ himself (Ephesians 1:22f). Who loved it and gave himself for it (Ephesians 5:25). Further, the church is typified as the bride waiting to be united with the bridegroom, Christ himself (Revelation 21:19). The local church is the visible institution, representing Christ's body on the earth. Consequently, evangelism and pastoral ministry cannot be dichotomised. Each member of the body of Christ is given the manifestation of the Spirit as the Spirit wills for the common good and there are varieties of service, but all for the same LORD (1 Corinthians 12:11,7 & 5).

It may be pointed out that the Bible does not teach ecclesiastical narcissism. In referring to the church the New Testament emphasises the Head (Colossians) where

as while discussing the body (Ephesians), it stresses the function of the body and its intimate relation to the Head without which the body becomes lifeless and a corpse. The body is not an end in itself as it exists for the glory of the Head, Jesus Christ, relating and strengthening every member of the same body. The important lesson highlighted by the metaphor of the body of Christ is not *independence* but *interdependence*. The missionary or the outreach task is given to every local church. We would agree with John Mbiti who says, "Any Christianity which does not carry out its missionary task is like a big clock which has no hands... From the very beginning of its history the church was mission-oriented, and if any branch of the church loses that orientation it also risks the extinction of its own life."²

Theology of Mission

Mission is primarily the activity of God, arising out of the very nature of the Triune God. It is proclamation of the kingdom of the Father, sharing the life of the Son and bearing witness of the Holy Spirit. The God of the Bible is a sending God. He called and commissioned Abraham and his family to a new situation so that all families of the earth be blessed (Genesis 12:1-3). He sent out many prophets and made the nation of Israel 'a light to the nations, that.... salvation may reach the ends of the earth' (Isaiah 49:6). The Psalmist claims that God's glory must be declared and the saving power of God be made known among all nations (Psalms 96:3; 67:2). The Risen Christ says to his disciples, "Even as the Father sent me, so do I send you" (John 20:21). The uniqueness of Christ's mission is underscored by the word *apostelein* instead of *pempein*, for Christ's mission was unique in giving his life as ransom for all humanity and the sending of the apostles was only to bear testimony to this great and once-and-for all sacrifice of God for the whole world. No one can usurp Christ's mission. The last commission of the Risen Lord Jesus Christ given as mandate to the church includes the mission of discipling, baptising, preaching, teaching the good news to the whole world with God's grace, power and His eternal presence for their time and for the future. Further, the Holy Spirit sets apart Paul and Silas as representatives of the church at Antioch in order to be commissioned and set out for a cross cultural missionary task (Acts 13). Paul explains that he had the commission to make known the mystery of the gospel, hidden for long ages, to all nations so the people may be brought to the knowledge of the gospel of Jesus Christ and to obedience to the faith (Romans 16:25f). The word *all nations* in the last commission of our Lord is given by a very general term *ethne*, but the eschatological impact of this commission is punctuated by three other terms for nations in the New Testament is

recorded in Revelation 7:9 which reads, 'After this I looked, and behold a great multitude which no man could number, from every nation (*ethnos*), tribe (*phyle*), people (*laos*) and language (*glossa*), standing before the throne and in front of the Lamb. In other words, the biblical promise is that the Christian mission will be carried out culturally, geographically, politically and linguistically. The universality of the gospel does not ignore the particularity of the people to whom it is addressed. As a matter of fact, the incarnation theology of the Christian faith based upon the fact that 'the Word became flesh and lived among us' enables us to understand the significance of the universal gospel which has application to every particular situation.

The Many Dimensions of Mission

In the words of the creeds of the universal church we confess that 'I believe in one, holy, catholic and apostolic church.' The church is called out community from the world and is sent into the world to make known by word and deed the love of the crucified and risen Christ in the power of the Holy Spirit. The mission has many dimensions and one of them may be mentioned here. *Proclamation* of the good news is one of the significant missionary tasks from the inception of the church which was founded on the confession of the early believers, following the last commission of the risen Christ to his apostles. 'Jesus's Lord' is one of the very early cradle statements emerged from the experience of the Christian community. The eschatological factor of the Christian mission is that at the name of Jesus every knee should bow.....and that every tongue should confess that Jesus Christ is Lord (Philippians 2:10f). *Service* to people in need is an important teaching of our Lord which he himself not only demonstrated to his disciples by washing and wiping their feet, but also asked them to follow his example saying, 'I have given you an example, that you should do as I have done to you' (John 13:15). Under the pretext of servant leadership which our Lord had taught us, the temptation today seems to be to lay the stress on the recognition that one might get through the servant model. What T.W. Manson states makes the meaning of Christian service clear. 'In the Kingdom of God service is not a stepping-stone to nobility, the only kind of nobility that is recognized.'³ *Dialogue* is another important dimension of mission, even as our Lord made himself available and approachable to the Samaritan woman and helped her to have an authentic dialogue with him until she discovered a meaning in life with a commitment to faith in Jesus the Christ (John 4). True dialogue is authentic, sympathetic and sensitive to others' real need. The Uppsala statement on dialogue reads, 'A Christian's dialogue with another implies neither a denial of the uniqueness of Christ, nor any loss of his own commitment to Christ, but rather that a genuinely Christian approach

to others must be human, personal, relevant and humble. In dialogue we share our common humanity, its dignity and fallenness, and express our common concern for that humanity.' The very *presence* of a Christian witness should also be considered a missionary dimension especially in situations where all forms of Christians proclamation or service are prohibited due to hostility or ideological differences. The Word became flesh and lived among us (John 1:14) affirms that dimension of mission. Similarly the *fulfilment* understood on the basis that 'consummation of all things in Christ' (Ephesians 1:9f) is also a dimension of Christian mission. We consider these and many more dimensions of mission lest our understanding of the ministry of the church be strait jacketed.

The Understanding of Holistic Mission and Ministry

The word 'Holistic' derived from the philosophical notion 'holism' which means 'the whole is greater than sum of its parts'. This concept is used to underline the inseparability of word and deed or of evangelism and social responsibility with reference to mission and ministry. It can be illustrated from the teaching of our Lord in two popular parables of the prodigal son and good Samaritan given in the Gospel according to St. Luke in chapters 15 and 10 respectively. The prodigal son story portrays the implications of personal sin, repentance, love of God and so on whereas the good Samaritan story accounts details of social sin, true neighbourliness, love of man and so on. The first one ends with a warning of 'the elder brother' who never felt the need of repentance and the second one has the warning of the priest and the levite who never cared for the one in need and who 'passed by on the other side.' In the Johannine thought we can notice 'sending' and 'loving' are expressed with same emphasis. Even as the Father sent/loved me so have I sent/loved you (John 20:21 and 15:9). In other words, mission or ministry without love in action contradicts the gospel of our Lord. The great commission should be read and obeyed along with the great commandment which demands Christ's disciples not only to love God with all their heart but also their neighbours as themselves. Social responsibility is an integral part of the gospel and the struggle for justice is a manifestation of the Kingdom of God even as the magnificat or the song of Mary (Luke 1:46-55) indicates. God of the Bible takes side with the poor and the marginalised. Christian mission/ministry relates to every area of human need both spiritual and social. As the Lausanne covenant indicates, 'the salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.' The mission is not different from the ministry. The Christian ministry is a gift of the Holy Spirit. Peter admonishes, 'As each one has received a gift, employ it for one another as good stewards of God's varied grace' (1 Peter 4:10).

Importance of Outreach Ministry

The commission of Risen Christ as recorded in the book of Acts of the Apostles 1:8 stating, '.....Ye shall be witnesses unto me in Jerusalem, and in all Judea and Samaria and to the end of the earth' is an obligation and not an option of the whole task of the whole church for the whole age. Luke, the author of this book takes all effort to show how the Christians were faithful amidst many challenges and threats to their lives in their involvement in outreach ministry so that at the conclusion of this first historical document of the church he claims that 'preaching the kingdom of God and teaching about the Lord Jesus Christ (went on)....unhindered' in Rome, the then capital of the world. Stating with the event of Pentecost the foundation of the missionary era was firmly established in Palestine and with the decision of the church to accept Gentiles on equal terms with Jews into the church made it possible for Christianity to become a universal religion, overcoming all sorts of barriers based on racism, regionism, culture, language, sex, status and so on.

Emphasizing the importance of outreach ministry of the church, St. Paul writes, 'Christ sent me not to baptize, but to preach the gospel' (1 Cor. 1:17). His ambition to make Christ known to unreached was so strong that he preached the gospel, not where Christ has already been named and he never wanted to build on another man's foundation (Romans 15:20). The Christian ministry like the mission is also ex-centric, caring for 'the other sheep' which our Lord had mentioned. Archbishop William Temple says, 'Church is the only co-operative society which exists for the benefit of non members.'⁵ Edification of the members of the church cannot be done in isolation from the missionary nature and calling of the church. Mission and ministry are neither to be polarized nor to become dichotomous. In fact, each should feed into as well as result from the other and they are both inseparable for the healthy and growing body of Christ.

Ministerial Formation with Missiological Emphasis

Theological training with the view to logically defend our faith in Christ who is the hope for all time and for all people calls for a missiological commitment. St. Paul, with the training he had received and the experience he had gained, 'argued' and systematically defended his faith in Christ before the several hostile but thinking people of his time (see Acts. 17:2f, 18:4,19., 19:8f., 24:24f, and so on). Taking captive of every thought to obedience to Jesus Christ was a motivating factor of his missionary and theological task.

In theological education one is enabled with immense possibilities of ministerial formation. The emphasis of this exercise especially in the context of growing church in

Asia ought to take the missiological emphasis seriously. The theological training has to provide sufficient skills, enabling the candidates to have critical view of the socio-political issues encountered by the people in the present context. This is important as the Christian ministry has the objective to bring about transformation not only in the personal lives but also in every society in which the church is functioning. The different types of ministries listed in the New Testament are pluralistic and they are not exhaustive.

In other words, considering pastoral ministry alone as the holy ministry of God is not right as it is based on the biblical truth. In fact, evangelists are mentioned along with the pastors and teachers (Ephesians 4:11). 'One of the most dramatic shifts' taking place in the church today, as rightly observed by David Bosch, is 'the movement away from ministry as the monopoly of the ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained.'⁶ While sufficient importance is given to the ordained ministry, the people of God in different walks of life are not to be treated as mini-pastors, but enabled to see their daily work itself as Christian ministry. In fact, the laity are at the cutting edge of Christian mission and they need to be trained so that they can permeate their secular environment with Christian values and witness.

As part of recapturing the vision for mission and ministry of the church during the bicentennial of William Carey's historic landing in Bengal, the Council of Serampore College has inaugurated a new department of mission studies at the College mainly to give a missiological emphasis in both formal and non-formal programmes of theological education at the College.

Conclusion

Attempts have been made in this paper first of all to note that God's purpose for our age is not to dichotomize Christian mission and ministry, but they are both fulfilled in His body, the Church. Historically speaking, there is no question of which comes first the chicken or the egg—church's mission or its ministry. Church leads to mission which leads to church. The inseparability of mission from ministry is affirmed by the fact that worship and witness are combined in the New Testament. The last commission was given by the Risen Christ in the context of the disciples' worship. In the context of fasting, prayer and worship only the missionary outreach of Paul and Silas was projected at Antioch as part of the ministry of the local church.

Secondly, the young indigenous churches in the New Testament "sounded forth" the word of the Lord to other parts of their country and appointed leaders in every place

(1 Thes.1:8; Titus 1:5). They kept up the zeal of being part of the continuous flow of God's purpose and the local church has never been an end in itself. This was possible since the mission belongs to the very nature and calling of the church and the outreach is spontaneous outcome of the called community.

Thirdly, Christ is the Head of the church. We need to always look at the Head, who directs His body to carry out His will through witness. Christ empowers His body to carry out His mission. The church lives only so long as it is engaged in its outreach ministry. The members of the church are not doing mission for Christ but rather with Christ. For, Christ our eternal contemporary says, "Lo, I am with you always, to the close of the age" (Matthew 28:20).

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New Religious Movements in Japan

There is a horde of cults and religious groups in Japan where 101 million follow Shintoism or Buddhism.

There are also 1.5 million Christians besides 185,000 sects and groups registered with the authorities, which enjoy a series of financial benefits.

Shuko Hojin or incorporated religions, as the groups are called, pay no taxes from their incomes from donations contributed by members or sale of books and newspapers.

The groups pay a tax of 27 per cent while normal enterprises are taxed at 37 per cent.

But it would be wrong to attribute only a good business sense to the prophets of these cults. The attraction of the new faiths for the young people has deep-rooted — socio-political grounds, experts say.

This applies particularly to the latest, third wave of new sects which have come up since mid-1970s. The Aum Shinrikyo (supreme truth) sect, which is in the limelight since the poison gas attack in the Tokyo subway is among them.

Psychology professor Susumo Oda of Tsukuba University near Tokyo links the latest wave of cults to the period of dramatic changes in the Japanese society since 1975.

The growing prosperity and better living conditions led to dissolution of the family and the traditional communities. At the same time tutelage and strict regimentation went up.

The youth, particularly those who come from villages and small towns to the huge metropolises, feel lonely and insecure. It is not for nothing that the sects post their recruiters near railway stations and universities to attract new flock.

Sects and their leaders become substitute families and fathers in Japan's current fatherless society, where people under professional pressure have no time for family and children, says the psychologist.

The first wave of the sects leaning heavily on Shintoism came up during the Meiji restoration period from 1868 when Japan freed itself from feudal system to open its doors to the world and strode the path of industrialisation with great speed and cost.

The second sect wave came after the country's defeat in World War II which was traumatic for many Japanese. Good organisation and purposeful spreading of their teachings through newspapers and other publications marked the predominantly Buddhist sects which came up during this period.

For instance, soon after the Meiji restoration the Tenrikyo (divine wisdom) Sect was born. Tenrikyo with over million followers, 16,000 churches worldwide and its own university and radio station is one of the biggest sects in the world.

The Buddhist Soka Gakkai with about eight million members is far and away Japan's biggest sect. Soka Gakkai has about 1.3 million followers in 115 countries.

The sect which emerged in 1930 flourished mainly after World War II. The sect's newspaper with a circulation of five million and its own university spread its teachings. The Komeito party founded by the group 1964 managed to enter parliament.

The Pl Kyoden (church of total freedom) founded in 1946 is among Japan's major sects with about two million members. The moon sect with about 350,000 followers has also found a footing in Japan.

50th Anniversary of the End of the Second World War in Europe

Geneva, 5 May 1995 (ENI)—Church leaders issued statements to mark the 50th anniversary on 8 May of the end of the Second World War in Europe. Excerpts are carried below:

'The extent of destruction and devastation that Germans unleashed with this war is still difficult to comprehend.' Germany's church leaders said in a joint statement.

The statement was signed by Bishop Klaus Engelhardt, of the Evangelical Church in Germany (EKD), Bishop Karl Leähmann, President of the (Roman Catholic) German Bishops' Conference, and Methodist Bishop Walter Klaiber, for the Council of Christian Churches in Germany.

'The bishops said that 'Christians can never agree to draw a line under the past. To lose one's memory means to lose one's bearings. Forgetting what happened means tearing down the signpost for a better future.

'That is especially true for our relationship with the Jewish people; that is especially true for our duty to protect minorities.

'We owe it to the victims of the war and tyranny but also to the younger generation to use all our energies to work for the preservation of life. To look back to the end of the Second World War reminds us of the opportunities and responsibilities of which all people must be aware if new global catastrophes are to be avoided.'

'British and German church leaders have called on churches to 'redouble their opposition to racism and violence, the resurgence of anti-semitism, the international trade in arms and the poverty which blights the lives of so many in Europe and world-wide.'

The church leaders said that they still recalled 'with shame the evil of that terrible war. We mourn all who lost their lives in it and we remember all whose lives are still scarred by it. We can never forget those whose lives were destroyed in the Holocaust.

'We honour all those in Britain and Germany who resisted evil. We also honour those on both sides in the war who in those dark days refused to allow national hatreds to destroy their conviction that in Christ they remained one with each other.'

The statement followed a meeting in London of representatives of the Council of Churches in Britain and Ireland and the Council of Christian Churches in Germany.

'We confess the sin of European Christianity which was co-responsible for the anti-semitism and the persecution and extermination of the Jews. Without parallel in world history,' according to a statement from the Leuenberg Church Fellowship of (mainly European) Lutheran, Reformed and United churches. The statement was signed by Präses Peter Baier of the Evangelical Church in the Rhineland and president of the Leuenberg executive committee.

'The peace which was supposed to lead Europe to the unity of its peoples and social and economic justice could not be realised. The war was followed for more than 40 years by a cold war.'

Today the churches of the Leuenberg church fellowship 'want to contribute as churches of the reformation to the creation of a lasting peace, to furthering social justice, affirming ecumenism and promoting the Unity of the European peoples in their diversity.'

'The end of the Second World War is a matter that should be reflected upon by all churches in all regions, not only in Europe,' the general secretary of the Lutheran World Federation (LWF), Ishmael Noko, said. 'It is a concern for everybody on the globe.'

'We will remain vigilant that this kind of catastrophe should not happen again,' Noko said. 'But the irony of it is that there is a war going on in Europe, and there are localised wars in various parts of the world.'

'It is an irony that while we could say that there is no war on the global scale, there is today a proliferation of weapons of war and ideas in favour of war. While we are celebrating the end of the Second World War, the preparation of war is looming large.

"We need to engage in dialogue among all churches and nations to encourage the culture of tolerance and to reduce enemy images towards each other. Peace-making and peace-keeping is the responsibility and business of very person."

'The officers of the Conference of European Churches have called on CEC member churches to 'remember the past, to recognise their weaknesses and their guilt, to repent to remain vigilant and to commit themselves firmly to the common source of peace and reconciliation, gift of God and source of new life.'

The message was signed by Dean John Arnold (CEC president), Metropolitan Jeremy (CEC Vice-president) Brigitte Thyssen (CEC deputy Vice-president) and Jean Fischer (CEC general secretary).

'Totalitarian ideologies, patriotic loyalties and nationalist passions were inextricably linked together. Europe was liberated from Nazism in the West only to be enslaved by communism in the East.'

'Confronted by anti-semitism and the genocide of the Jewish people, the churches were too often complicit by their silence; there were hardly any official protests by the churches. Nor can we forget the many other victims of fascism, including martyrs of the German resistance, like Dietrich Bonhoeffer, and those who bore witness to the Resurrection in the hell of the camps, like Father Maximillian Kolbe or Mother Maria Skobtzova.'

Konrad Raiser, general secretary of the World Council of Churches, has called on WCC member churches to 'reflect soberly on the depths of inhumanity and evil laid bare' during the Second World War, including the Shoah (Holocaust) of millions of Jews and the massive bombing of civilians by all sides in the war.

The Second World War was a global war, Raiser said, 'exactng a terrible price in many places outside Europe: through the brutal occupation inflicted on the peoples of Asia and the Pacific, and the devastation wrought in those parts of Africa and the Middle East turned into battlefields by the Axis powers.'

On a number of occasions during the past 50 years, churches have protested against their country's military engagements, sometimes in the face of opposition from their own members as well as from their governments.

'Yet if we ask whether we as Christians and churches have indeed said a firm and convincing 'No' to the logic of war and 'Yes' to the love of Christ and the justice of God of his history, it is clear that we.....still have much to confess.

'The commemorative events taking place this year in different parts of the world provide the churches with occasions to rededicate ourselves to the jubilee values which make for peace: working to set free those held captive by the injustices of our world, forgiving debts and seeking forgiveness, proclaiming in word and deed the good news of God's healing and salvation, preparing the day of the Lord.'

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NEW ECUMENICAL COMMITMENT

Pope as 'First servant of unity' urges new ecumenical commitment

Rome, 30 May (ENI)—Pope John Paul II, in an encyclical letter issued by the Vatican, has officially committed himself and the Roman Catholic Church to work to strengthen ecumenism—the search for unity between Christian churches.

In the letter *Ut unum sint* (That they may be one) published on 30 May, he speaks repeatedly of the joy he has received in encounters with other churches and urges all Christians, and in particular the bishops of his own church, to support all activities undertaken for the unity of all Christians.

But at the same time, the Roman Catholic leader underlines what he sees as his leading role among Christians as the successor to Saint Peter. His position as Bishop of Rome, the Pope says of himself, makes him 'the first servant of unity' of the church.

The role of the Roman Catholic papacy has been and remains a source of bitter controversy and division between Christian churches, especially during the Reformation in the 16th century when Protestant churches split away from Rome.

'Among all the Churches and Ecclesial Communities, the Catholic Church is conscious that she has preserved the ministry of the Successor of the Apostle Peter, the Bishop of Rome, whom God established as her 'perpetual and visible principle and foundation of unity', the Pope states in his letter.

Initial reaction from Protestants welcomed the Pope's encouraging words for ecumenism, but some expressed disappointment with his insistence on his role as principal guardian of the Christian faith and focus of unity of the churches.

The letter has been issued at a time of tension between the Roman Catholic Church and some other Christian churches.

During a visit to the Czech Republic in May, the Pope annoyed local Protestants by bestowing sainthood on Jan Sarkander, a Roman Catholic priest and martyr who the Protestants said had tried to 'recatholicise' part of the country during the 17th Century.

Statements by Pope John Paul II during the past 18 months, one stating that the ordination of women priests was not a subject for discussion in the Roman Catholic Church, another stating the Vatican's views on abortion, have been seen by many Christians as making cooperation with the Roman Catholic Church more difficult.

The Pope's plans for a celebration by churches to inaugurate the new millennium in the year 2000 have irritated some Christians because the project was announced by the Pope with the little previous consultation with other churches.

The Vatican's censure of Roman Catholic theologians, such as Hans KÜNG, and the removal this year of the French Roman Catholic Bishop of Evreux, Jacques Gaillot, have also surprised many outside the Roman Catholic Church.

But the encyclical ignores, for the most part, these contemporary barriers to ecumenism, apart from an acknowledgement by the Pope of the 'weaknesses' of his church.

In an 'exhortation' attached to the encyclical, the Pope points out to the bishops of his church that 'Christ calls everyone to renew their commitment to work for full and visible communion' among the Christian churches.

In the encyclical itself, the Pope says that the task of ecumenism is 'an immense task, which we cannot refuse' and calls on 'church leaders and their theologians to engage with me in a patient and fraternal dialogue on this subject, a dialogue in which, leaving useless controversies behind, we could listen to one another....'

A substantial section of the encyclical is devoted to Orthodox churches of the East. The Pope says that the process of resuming contacts with the Orthodox churches 'has been slow and arduous, yet a source of great joy; and it has been inspiring, for it has led to the gradual discovery of brotherhood.'

The Pope also stresses the importance of what he sees as his role as traditional and rightful leader of the church.

'This primacy (of the Bishop of Rome) is exercised on various levels, including vigilance over the handing down of the Word, the celebration of the Liturgy and the Sacraments, the Church's mission, discipline and the Christian life,' the Pope writes.

'It is the responsibility of the Successor of Peter to recall the requirements of the common good of the Church, should anyone be tempted to overlook it in the pursuit of personal interests. He (the Bishop of Rome) has the duty to admonish, to caution and to declare at times that this or that opinion being circulated is irreconcilable with the unity of faith. When circumstances require it, he speaks in the name of all the Pastors in communion with him. He can also — under very specific conditions clearly laid down by the First Vatican Council—declare *ex cathedra* that a certain doctrine belongs to the deposit of faith. By thus bearing witness to the truth, he serves unity.'

The new encyclical is in effect a rereading of *Unitatis redintegratio*, the degree of the Second Vatican Council (1962-65) on ecumenism. The encyclical is also a reflection on the path followed in church relations in the past 30 years.

The Pope insists that the ecumenical movement throughout this century has been the work of the Holy Spirit.

He points out that 'at the Second Vatican Council, the Catholic Church committed herself irrevocably to following the path of the ecumenical venture, thus heeding the Spirit of the Lord, who teaches people to interpret carefully the signs of the times.'

He also states that the 'Catholic Church acknowledges and confesses the weaknesses of her members, conscious that their sins are so many betrayals of and obstacles to the accomplishment of the Saviour's plan.'

Calling the path to unity and communion for Christians 'a path difficult but full of joy', the Pope stresses that 'besides the doctrinal differences needing to be resolved, Christians cannot under-estimate the burden of long-standing misgivings inherited from the past, and of mutual misunderstandings and prejudices. Complacency, indifference and insufficient knowledge of one another often make this situation worse.'

Of his own church, the Pope, quoting a document from the Second Vatican Council, says that the Church of Christ 'subsists in the Catholic Church, which is governed by the Successor of Peter and by the Bishops in communion with him.'

Speaking of his own role, Pope John Paul II says 'the mission of the Bishop of Rome within the College of all the Pastors consists precisely in "keeping watch" like a sentinel, so that, through the efforts of the Pastors, the true voice of Christ the Shepherd may be heard in all the particular churches.'

The Pope pays tribute to the 'influence of the World Council of Churches' in the 'vast network of ecumenical cooperation.'

Of the Commission on Faith and Order of the World Council of Churches, held in 1993 in Santiago de Compostela, Spain.

Roman Catholic theologians have been full members of the Commission on Faith and Order since 1968.

The Pope welcomes the fact that the conference in Santiago de Compostela recommended that the Faith and Order commission begin a new study on the question of a universal ministry of Christian unity, an indirect reference to the office of the papacy.

'After centuries of bitter controversies, the other Churches and Ecclesial Communities are more and more taking a fresh look at this ministry of unity,' the Pope says.

The Pope recalls, however, that in 1984 he told the WCC that the Roman Catholic conviction about the role of the Bishop of Rome as the 'visible sign and guarantor of unity.....constitutes a difficulty for most other Christians, whose memory is marked by certain painful recollections.

'To the extent that we are responsible for these, I join my predecessor Paul VI in asking forgiveness,' the Pope says.

The Roman Catholic Church can never relinquish the Pope's special status as 'St. Peter's successor', according to Cardinal Edward Cassidy, president of the Vatican's Pontifical Council for Promoting Christian Unity, writes *Luigi Sandri*.

Roman Catholics believe that the Pope is the legitimate successor of St. Peter, one of the disciples of Jesus and first bishop of Rome, and as such the leader of the Christian Church.

Cardinal Cassidy and other leading officials of the council were speaking at a Vatican Press conference to mark the publication of Pope John Paul II's encyclical on ecumenism.

Cardinal Cassidy stressed the importance of the papacy in the new initiative for ecumenism which was outlined in the papal document.

Asked by an American journalist if the Pope would be willing to give up his role, in light of the fact that the status of the papacy could never be accepted by non-Roman Catholic churches, Cardinal Cassidy said: 'No, under no circumstances could the Catholic Church relinquish the primacy of Peter's successor.'

Bishop Pierre Duprey, the secretary of the Pontifical Council, also said at the press conference: 'The Catholic Church has its special gifts for other churches, but there also special gifts for it to receive from other churches.

'The richness of the talents that Christ has given to the Catholic Church does not mean that they are not at times used in the wrong way. And it has not prevented 'Church caricatures' taking shape within the Catholic Church. The ecumenical dialogue serves the purpose of correcting these caricatures,' he said.

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Ancient Jerusalem temple replica unearthed'

Mount Gerizim (West Bank)

Guided by an ancient love story, an archaeologist says he has uncovered an exact replica of the temple in Jerusalem that was the centre of Jewish life for centuries until its destruction nearly 2,000 years ago.

Yitzhak Magen, Israel's chief archaeologist for the West Bank, located the replica through the writings of the ancient historian Flavius Josephus.

Josephus recorded the story of Menashe, a Jerusalem high priest who flouted Jewish law by marrying a non-Jew Nikaso. She was a Samaritan, a sect reviled by the Jews.

They told him, 'either you leave the temple in Jerusalem or you leave your wife. He decided to stay with his wife', said Magen.

According to Josephus, Sanballat, Nikaso's father and the leader of the Samaritans, promised to build Menashe an exact replica of the Jewish temple in Jerusalem and make him its chief priest.

That copy lies underneath the remains of a 5th-century Byzantine church of Mount Gerizim, a barren mountain top overlooking the Palestinian town of Nablus in the West Bank.

Magen began excavating the 880-metre peak in 1983, but only recently did the profile of the Samaritan temple begin to emerge. His team has uncovered the temple's two-metre thick walls, gates and altars.

The find could provide the first historical indication of what the ancient Jewish temple, destroyed by the Romans in 70 A.D., looked like.

The site of the Jerusalem temple 'known as the second temple and the archetype for the Samaritan one' cannot be excavated because it is beneath the dome of the rock revered by Muslims as the site where Prophet Mohammed ascended to heaven.

Today, the sole remnant of the second temple, the western wall, is a magnet for Jews who gather there to pray.

This spring, Magen plans to rip up some of the

flooring of the Mary Theotokos church to reach the rest of the replica temple. An earlier excavation in the 1920s partially uncovered that church, but it remained mostly covered until Magen's dig.

The Mount Gerizim excavations have already found that the temple was surrounded by living quarters such as those in Jerusalem and unlike anywhere else. Some 15,000 people lived in a city spread out over 40 hectares.

Magen said there is 'no doubt the Josephus was right' that the Mount Gerizim temple is a replica of the one in Jerusalem.

He cited inscriptions at the site from the 2nd century B.C. written in Paleo-Hebrew, showing that the Samaritans adopted everything, from the Jewish prayers to sacrifice ritual.

Bending down, the 50-year-old archaeologist scraped through ancient ashes and pulled out a handful of charred bones.

These are from yearling goats and sheep that were sacrificed on an altar here, exactly like they did in Jerusalem, he said.

The northern gate of the replica temple matches the gate to the Jerusalem temple depicted in one of the Dead Sea scrolls.

While the exact dimensions of the Jewish temple are not known, the foundation on Mount Gerizim appears to be about 120 by 170 metres.

Magen said the Samaritan temple stood until Jewish ruler John Hyrcanus destroyed it in 113 B.C.

It was actually the replica of a building that was itself a reconstruction of the Jews' holiest temple, built by King Solomon in 960 B.C.

The first Jewish temple was destroyed by the Babylonians in 587 B.C. The Jews rebuilt it in 520 B.C. as the second temple, which was destroyed in turn by the Romans in 70 A.D.

In the face of an unprecedented number of such reports, it seems right to conclude that the veneer of civilisation has never before been worn so thin, the UNICEF says.

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